Gc
974.402
D36da
1891269

M. L.

REYNOLDS HISTORICAL
GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY
3 1833 02954 1734

Digitized by the Internet Archive
in 2015

https://archive.org/details/articlesoffaithc1821unse

ARTICLES OF FAITH

AND

COVENANT

ADOPTED BY THE

FIRST CHURCH IN DEDHAM,

MASS.

March 8, 1821.

WITH A

LIST OF THE MEMBERS.

BOSTON:
PRINTED BY PERKINS & MARVIN.

1836.

1891269

ARTICLES OF FAITH.

ARTICLE I.

Jehovah, the true and eternal God, who made, supports and governs the world, is perfect in natural and moral excellence.

Hear, O Israel, the Lord our God is one Lord. Deut. 6 4. I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me. Deut. 5. 6, 7. I am the Lord, and I appeared unto Abraham, Isaac and Jacob by the name of God Almighty, but by my name JEHOVAH was I not known to them. Ex. 6. 3. And God said unto Moses, I am that I am: and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Ex. 3. 14. That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth. Ps. 83. 18. The Lord JEHOVAH is my strength. Isa. 12. 2. Trust ye in the Lord forever: For in the Lord JEHOVAH is everlasting strength. Isa. 26. 4.

I am the Lord and there is none else; there is no God beside me. Isa 45. 5. The Lord is the true God, he is the living God. Jer. 10. 10. And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent. John 17. 3. Ye turned to God from idols, to serve the living and true God. 1 Thess 1. 9. Now unto the King eternal, immortal, invisible, the

only wise God, be honor and glory forever and ever. 1 Tim. 1. 17. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Rev. 4. 8. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Ps. 90. 2.

In the beginning God created the heaven and the earth. Gen. 1. 1. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens. Gen. 2. 4. Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein, the seas and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. Neh. 9. 6. Every house is builded by some man; but he that built all things is God. Heb. 3. 4. We preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth and the sea, and all things that are therein; Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. Acts 14. 15—17. He stretched out the north over the empty place, and hangeth the earth upon nothing. Job 26. 7. In whose hand is the soul of every living thing, and the breath of all mankind. Job 12. 10. I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Daniel 4. 34, 35. Who worketh all things after the counsel of his own will. Eph 1. 11. The lot is cast into the lap; but the whole disposing thereof is of the Lord. Prov. 16. 33. Are not two sparrows sold for a farthing? and one of them shall not fall upon the ground without your Father. But the very hairs of your head are all numbered. Matt. 10. 29, 30.

God is love. 1 John 4. 8. Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. 5. 48. God is a spirit: and they that worship him, must worship him in spirit and in truth. John 4. 24. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he. Deut. 32 4. The Lord is gracious and full of compassion; slow to anger and of great mercy. The Lord is good to all; and his tender mercies are over all his works. All thy works shall praise thee, O Lord, and thy saints shall bless thee. Ps 145. 8—10. Great is our Lord and of great power: his understanding is infinite. Ps. 147. 5. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Ex. 34. 6, 7.

Article II.

The Scriptures of the Old and New Testament were written by holy men as they were moved by the Holy Ghost, and are an infallible rule of doctrine and duty.

From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3. 15—17. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. 1. 19—21. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. All things must be fulfilled, which were written in the law of Moses and in the prophets and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. Luke 24. 27, 44, 45. Search the Scriptures. John 5. 39. God who at sundry times and divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. Heb. 1. 1, 2. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. 2 Sam. 23. 1, 2. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Isa. 8. 20. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Gal. 1. 8. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev. 22. 18, 19. Ye do err, not knowing the Scriptures. Matt. 22. 29. Thy word is a lamp unto my feet, and a light unto my path. Ps. 119. 105. O how love I thy law; it is my meditation all the day. Ps. 119. 97.

Article III.

Jehovah, who is adored in heaven by the hosts of the angels and the great assembly of the saints, to whom the church on earth in the ordinance of baptism is solemnly consecrated, and with whom the people of God maintain communion in acts of holy worship, adoration and grateful dependence, exists in three Persons, the Father, the Son, and the Holy Ghost, who possess the same nature, and are equal in every divine perfection.

Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28. 19. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. 2 Cor. 13. 14. Grace be unto you and peace from him, which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Rev. 1. 4—6. Holy, holy, holy is the Lord of hosts. Isa. 6. 3. The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. And I beheld and I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, forever

and ever. Rev. 5. 8—13. Truly our fellowship is with the Father, and with his Son Jesus Christ. I John 1. 3. If there be any consolation in Christ—if any fellowship of the Spirit.—Who, being in the form of God, thought it not robbery to be equal with God—And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Phil. 2. 1, 6, 11. By his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who, being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high. And let all the angels of God worship him. But unto the Son, he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Heb. 1. 2, 3, 6, 8. In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made. John 1. 1, 3.

But Peter said, Ananias, Why hath Satan filled thine heart to lie to the Holy Ghost? thou hast not lied unto men, but unto God. Acts 5. 3, 4. And as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. So they, being sent forth by the Holy Ghost, departed unto Seleucia. Acts 13. 2—4.

Article IV.

God created the world to display his glory, and both knew and ordained whatsoever comes to pass: His decrees are eternal, universal and immutable.

The heavens declare the glory of God. Ps. 19. 1. Thou hast created all things, and for thy pleasure they are and were created. Rev. 4. 11. I form the light and create darkness; I make peace and create evil; I the Lord do all these things. Isa. 45. 7. The Lord hath made all things for himself; yea, even the wicked for the day of evil. Prov. 16. 4. For of him, and through him, and to him, are all things: to whom be glory forever. Rom. 11. 36.

Known unto God are all his works from the beginning of the world. Acts 15. 18. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Acts 2. 23. There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand. Prov. 19. 21. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Isa. 46. 10. And truly the Son of man goeth, as it was determined: but wo

unto that man by whom he is betrayed. Luke 22. 22. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. Acts 4. 27, 28. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will. Eph. 1. 11. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath. Heb. 6. 17. The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Ps. 33. 11. I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Mal. 3. 6.

Article V.

Man is responsible and immortal: The law of God is perfect, and his government just and good: The present world is a state of probation, and the eternal world is a state of retribution.

Every one of us shall give account of himself to God. Rom. 14. 12. Every idle word that men shall speak, they shall give account thereof in the day of judgment. Matt. 12. 36. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die. Gen. 2. 16, 17.

I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. Matt. 22. 32. The spirit shall return unto God who gave it. Eccl. 12. 7. And fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Matt. 10. 28.

The law is holy, and the commandment holy and just and good. Rom. 7. 12. The law of the Lord is perfect, converting the soul: the judgments of the Lord are true and righteous altogether. Ps. 19. 7, 9.

And they sing the song of Moses the servant of God and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints Rev. 15. 3. We must all appear before the judgment-seat of Christ, that every man may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. 5. 10.

Article VI.

Adam, our progenitor, was created in the moral image of God, and constituted the representative of his posterity.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him; male and female created he them. Gen. 1. 26, 27. Put on the new man, which is renewed in knowledge after the image of him that created him. Col. 3. 10. Put on the new man, which after God is created in righteousness and true holiness. Eph. 4. 24. Lo, this only have I found, that God made man upright; but they have sought out many inventions. Eccl. 7. 29. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. Rom. 5. 12, 19.

Article VII.

In consequence of the apostasy of Adam, his natural descendants in their succeeding generations are destitute of holiness; and, unless they are renewed by the Holy Spirit, possess the carnal mind which is enmity against God.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth. Gen. 6. 5—7. For the imagination of man's heart is evil from his youth. Gen. 8. 21. The heart of the sons of men is full of evil, and madness is in their heart while they live. Eccl. 9. 3. The fool

3 1833 02954 1734

hath said in his heart, There is no God. They are corrupt; they have done abominable works; there is none that doeth good. The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one. Ps. 14. 1—3. The heart is deceitful above all things, and desperately wicked: who can know it? Jer. 17. 9. All have sinned. Rom. 5. 12 Among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of our flesh and of the mind, and were by nature the children of wrath, even as others. Eph. 2. 3. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes. Rom. 3. 9—18. For to be carnally minded is death; but to be spiritually minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. Rom. 8. 6—8.

Article VIII.

The Lord Jesus Christ, the eternal Word, assumed the nature of man, and by his mediation and death on the cross made atonement for the sins of the world.

In the beginning was the Word. And the Word was made flesh and dwelt among us. Behold the Lamb of God, which taketh away the sin of the world. John 1. 1, 14, 29. Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phil. 2. 6—8. Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Heb. 2. 14, 16. And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels,

preached unto the Gentiles, believed on in the world, received up into glory. 1 Tim. 3. 16. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. 1 John 4. 3. This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. 1. 15. Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached among all nations. Luke 24. 46, 47. For this is my blood of the New Testament, which is shed for many for the remission of sins. Matt. 26. 28. Without shedding of blood is no remission. Heb. 9. 22. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: For this he did once when he offered up himself. Heb. 7. 27. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. 1 John 2. 2. Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world. 1 Peter 1. 18—20. While we were yet sinners Christ died for us. Rom. 5. 8. Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation. Rev. 5. 9.

Article IX.

Pardon is offered to sinners on condition of repentance and faith; but they reject the gospel of grace and refuse to come to Christ.

Whosoever will, let him take the water of life freely. Rev. 22. 17. Look unto me and be ye saved, all the ends of the earth. Isa. 45. 22. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? Ezek. 18. 30, 31. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die? Ezek. 33. 11. Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Mark 16. 15, 16. Him that cometh to me, I will in no wise cast out. John 6. 37. Ye will not come to me that ye might have life. John 5. 40. Come, for all things are now ready. And they all with one consent began to make excuse. Luke 14. 17.

Article X.

In eternal and sovereign love God purposed to reclaim and save multitudes of our sinful race, who were given to Christ as his peculiar people and redeemed by his blood, and who from age to age are effectually called by the Holy Spirit out of every kindred and people and nation: While all others persist in sin and become vessels of wrath, fitted to destruction.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace. Eph. 1. 3—5. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth. 2 Thess. 2. 13. No man can come to me, except the Father which hath sent me draw him. John 6. 44. And as many as were ordained to eternal life believed. Acts 13. 48. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth,—Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? Rom. 9. 11, 18, 21. A great multitude, which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb. Rev. 7. 9, 10. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. Not for your sakes do I this, saith the Lord God, be it known unto you. Ezek. 36. 26, 32.

I am the good shepherd: the good shepherd giveth his life for the sheep. Ye are not of my sheep. My sheep hear my voice,

and I know them; and they follow me, and I give unto them eternal life. John 10. 11, 27. Father, I will that they whom thou hast given me be with me where I am; that they may behold my glory. John 17. 24.

When he is come, he will reprove the world of sin. John 16. 8. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost. Acts 7. 51. Thy people shall be willing in the day of thy power. Ps. 110. 3.

For God hath not appointed us to wrath. 1 Thess. 5. 9. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. 13. 5. What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction? Rom. 9. 22.

Article XI.

They, in whom a work of grace is begun, are kept from final apostasy, and made to persevere in holy obedience to the end of life.

Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ. Phil. 1. 6. The path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. 4. 18. The righteous shall hold on his way; and he that hath clean hands shall be stronger and stronger. Job 17. 9. For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. 1 Thess. 5. 9. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: who are kept by the power of God through faith unto salvation. 1 Peter 1. 2, 5. Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Jude 24. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom also we have received the atonement. Rom. 5. 9—11. We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to

these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation or distress or persecution or famine or nakedness or peril or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. 8. 28—39.

Article XII.

Any number of believers, duly associated, constitute a church of Christ, whose special ordinances are baptism and the Lord's supper. Adult believers and their children are proper subjects of baptism, and all who are truly penitent for sin and vitally united to Christ in faith and love are proper candidates for the Lord's supper.

And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Matt. 18. 17. And the Lord added to the church daily such as should be saved. Acts 2. 47. As for Saul, he made havoc of the church. Acts 8. 3. Herod the king stretched forth his hands to vex certain of the church. And he killed James, the brother of John, with the sword. Acts 12. 1. And he went through Syria and Cilicia, confirming the churches. Acts 15. 41. He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. 2. 7.

Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Matt. 28. 19.

And he took bread and gave thanks and brake it and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you.

Luke 22. 19, 20. When ye come together therefore into one place, this is not to eat the Lord's supper. For I have received of the Lord that which I also delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. 1 Cor. 11. 20, 23—26.

And the eunuch said, See here is water; What doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. Acts 8. 36. Then they that gladly received his word were baptized; and the same day there were added to them about 3,000 souls. Acts 2. 41. And was baptized, he and all his, straightway. Acts 16. 33. She was baptized and her household. Acts 16. 15. And I baptized also the household of Stephanas. 1 Cor. 1. 16.

Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. 11. 27—29. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6. 14—18.

Article XIII.

There will be a resurrection of the dead, both just and unjust.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation. John 5. 28, 29. Why should it be thought a thing incredible with you that God should raise the dead? Acts 26. 8. I have hope towards God, which they themselves also allow, that there shall be a resurrection

of the dead, both of the just and the unjust. Acts 24. 15. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. Heb. 6. 1, 2. They that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. 12. 2.—1 Cor. 15. 12—57.

Article XIV.

At the end of the world, there will be a general judgment, when the Lord Jesus Christ will assemble all intelligent creatures together and make retributions just and final: the righteous will be received to heaven and the wicked banished to hell.

We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men. 2 Cor. 5. 10. He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained. Acts 17. 31. For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man; but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. John 5. 21—23. Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels. Mark 8. 38. So shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Matt. 13. 40—43.

The angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Jude 6, 15. For if God spared not the angels that sinned, but cast them

down to hell and delivered them into chains of darkness to be reserved unto judgment;—the Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished. 2 Pet. 2. 4, 9.

God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil. Eccl. 12. 14. We are sure that the judgment of God is according to truth, against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who, by patient continuance in well-doing, seek for glory and honor and immortality, eternal life; but unto them that are contentious and do not obey the truth but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile; but glory, honor and peace to every man that worketh good, to the Jew first and also to the Gentile: for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ. Rom. 2. 2—12. 16. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with God, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints and to be admired in all them that believe in that day. 2 Thess. 1. 6—10.

Father, I will that they whom thou hast given me be with me where I am. John 17. 24. So shall we ever be with the Lord. 1 Thess. 4. 17.

It is a fearful thing to fall into the hands of the living God. Heb. 10. 31. The fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. Rev. 21. 8. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. 20. 12, 15. When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, even as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand

but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?—Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal. Matt. 25. 31—46.

You do thus profess and believe. You will now enter into covenant with God and with this church.

COVENANT.

God, angels, and this assembly, witness these solemn transactions and bear testimony to your vows.

You profess a true repentance for sin and a cordial trust in Christ. You have made diligent inquiry by a study of the sacred Scriptures and by a careful examination of the heart to ascertain your qualifications to attend the holy sacrament of the Lord's Supper. And it is in the fear of God and with a sincere desire to obey the precepts and honor the institutions of the gospel that you request an admission into this church.

[Vote of the Church is taken. Baptism is administered to those who were not baptized in infancy.]

You are now members of this church of Christ purchased with the price of his blood. You do seriously, deliberately and forever, in the presence of God, angels, and this as-

sembly, give up yourselves in faith and love and holy obedience to God, the Father, the Son, and the Holy Ghost—accepting the Lord Jehovah to be your God, Jesus Christ to be your prophet and priest and king, and the Holy Ghost to be your sanctifier and comforter and guide. You promise by the aids of divine grace to come out from the world and be separate from its snares and pollutions, to receive in love the pure doctrines of the gospel, to walk in the statutes and ordinances of the Lord blameless, and to do honor to your high and holy vocation. You submit to the inspection and discipline of this church.

You engage to sanctify the Lord's day, to read with diligence the word of God, and to worship him with reverence in the closet and in the family and in the congregation of his people.

This you promise and engage to do, with humble trust in the grace of God, and with an affecting belief that your vows are recorded on high and will be reviewed in the day of final judgment.

[The members of the Church rise to acknowledge the reciprocal obligation of the Covenant.]

We then, the members of this church, do joyfully receive you into our holy communion,

and give thanks to God who has inclined your heart to fear his name. We promise to treat you with affection, to watch over you with tenderness, and to offer our prayers to the Great Head of the church that you may be enabled to fulfil this solemn covenant.

The Lord bless you and keep you: the Lord make his face shine upon you and be gracious unto you: the Lord lift up his countenance upon you and give you peace. The God of peace, who brought again from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ. The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. Now unto Him who is able to establish and keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Numb. 6. 24. Heb. 13. 20, 21. 1 Peter 5. 10. Jude 24, 25.

APPENDIX.

Form of Covenant adopted at the organization of the Church in Dedham, Nov. 8, 1638.

We, whose names are subscribed, having found by woful experience, the unsteadfastness of our hearts with God and proneness to go astray from his ways, for which we desire to abase and humble ourselves in his presence, and desiring to be joined forever to the Lord, and to cleave together in spiritual love and communion, according to his holy institutions, that we might enjoy in his name such holy helps as the Lord Jesus in wisdom and compassion hath ordained in his gospel for his people, thereby to let out himself unto them, and to build them up in faith and holiness, till he have prepared them for everlasting communion with himself:

We do therefore, in the name and presence of God, and of our Lord Jesus Christ, and before his people here assembled, solemnly enter into covenant with the Lord our God, professing and acknowledging the Lord Jesus, our blessed Redeemer, to be the only priest, prophet, and king of his church, and (through the help of his grace) his only merit we rest upon for our pardon and peace with the Father; his only teaching and righteous government, with all the blessed ordinances of his kingdom; we do embrace and submit unto in all things, as the only rule of our lives, renouncing all our own righteousness, with all the doctrines, devices, and commandments of men, not agreeing with his holy word; especially all the superstitious and tyrannous commands of Anti-christ, and his adherents, wherein we have in any kind been entangled; professing and promising, through the help of his rich and free grace, henceforth not to live unto ourselves, but unto the Lord Jesus, who hath bought us with his blood, avoiding carefully all such things as be offensive to his Majesty, and dishonorable to our profession of his name, with all such dangerous temptations as our sinful hearts are

wont to be drawn aside withal, in special, the inordinate cares of, and entanglements in, the affairs of this life: Promising and professing also, through the help of the Lord, to live together in this our holy fellowship, according to the rule of love, in all holy watchfulness over each other, and faithful mutual helpfulness in the ways of God, for the spiritual and temporal comfort and good of one another in the Lord; and all to the setting forth of the praise of his rich grace in Christ, who hath called us in his abundant mercy to this holy fellowship with his Majesty and one with another.

*Form of Covenant adopted May 23, 1683, when the Church solemnly renewed their Covenant.**

We, who through the exceeding riches of the grace and patience of God do yet continue members of this church, being now assembled in the holy presence of God and in the name of the Lord Jesus,—after humble confession of our manifold breaches of Covenant before the Lord our God and earnest supplication for pardoning mercy through the blood of Christ, and due acknowledgment of our great unworthiness to be owned as the Lord's covenant-people,—also acknowledging our inability to keep covenant with God, or to perform any spiritual duty, unless the Lord Jesus enable us thereunto, by his spirit dwelling in us,—and being awfully sensible that it is a dreadful thing for sinful dust and ashes, personally to transact with the infinitely glorious Majesty of heaven and earth,—We do in humble confidence of his gracious assistance and acceptance through Christ, each of us for ourselves and jointly as a church of the living God, explicitly renew our covenant with God and one with another, in manner and form following:—viz.

"We do in the name and presence of God, and our Lord Jesus Christ, and before his people here assembled, solemnly enter into covenant with the Lord our God,—professing and acknowledging the Lord Jesus Christ our beloved Redeemer, to be the only Priest, Prophet and King of his church,—And (through the help of his grace) his merit only we rest upon for our pardon and peace with the Father,—his only teaching and righteous government, with all the blessed ordinances of his kingdom, we do embrace and submit to in all things, as the only rule of our lives,—renouncing all our own righteousness, with all the doctrines, devices and commandments of men, not agreeing with his holy word, especially all the superstitious and tyrannous commands of Anti-christ and his adherents, wherein we have been in any kind entangled,—professing and promising (through the help of his free and rich grace) henceforth not to live to ourselves, but unto the Lord Jesus who hath bought us with his blood,—avoiding all such things as be offensive

* On March 4, 1742, with special fasting and prayer, the Church solemnly renewed their Covenant in this form of words.

to his Majesty and dishonorable to our profession of his name, with all such dangerons temptations, as our sinful hearts are wont to be drawn aside withal,—in special, the inordinate cares of and entanglements in the affairs of this life,—promising and professing also by the help of the Lord to live together in this our holy fellowship, according to the rule of love in all holy watchfulness over each other, and faithful mutual helpfulness in the ways of God for the spiritual and temporal comfort and good one of another in the Lord—and all to the setting forth the praise of his rich grace in Christ, who hath called us in his abundant mercy to this holy fellowship with his Majesty and one with another."

And whereas there are many evils grown too common in this land, so far as we or any of us have been guilty of them, we desire from our hearts to bewail it before the Lord and humbly to entreat for pardoning mercy, for the sake of the blood of the everlasting covenant—And as an expedient unto reformation of whatever evils have provoked the eyes of God's glory amongst us, we do subjoin to our Church Covenant a further engagement, whereby we do as in the presence of God promise—

That we will (by the help of Christ) endeavor every one of us to reform his own heart and life, by seeking to mortify all our sins, and endeavoring to walk closely with God,—to uphold the power of godliness,—(to keep holy the Lord's day, and reverently and carefully to attend upon the dispensation of the word and ordinances of Christ, and all parts of his worship, whether public or private,) according as in the word of God, it is required of us to do.

We promise also, by the help of Christ, to walk before God in our houses with an upright heart, taking care that God be constantly called upon by prayer, and that the Scriptures be frequently read in them, and that we will endeavor to perform all duty required of us toward our children for their spiritual good, both by example, instruction, government and prayer for them.

We do further engage, the Lord helping of us, to endeavor that we may be pure from the sins of the times, such as neglect or profanation of the worship or institutions of Christ, Sabbath-breaking, vain and sinful company-keeping, misspending of time, excessive drinking, wanton and loose behavior, failing in truth, uncharitable and unrighteous censurings, sinful tale-bearing, corrupt communication, pride, covetousness and the like: And in our places to endeavor the suppression of them: And that we will make conscience to walk so, as that we may not give occasion to others to sin, or to speak evil of our holy profession.

Now that we may observe and keep this holy covenant and all the branches of it inviolable forever—we desire to deny ourselves and to depend wholly upon the eternal Spirit of grace, and upon the free mercy of God, and the merit of Jesus Christ,—and where we shall fail, there to wait upon the Lord Jesus for pardon and for acceptance and for healing for his name's sake.....AMEN.

Form of Covenant adopted in 1767.

You believe that there is one only living and true God, the Maker, Preserver and Governor of all things; and that there is but one Mediator between God and man, the man Christ Jesus.

You believe the holy Scriptures to be the word of God, and that they contain a full revelation of his will and of our duty. You believe the fall and apostasy of man, as held forth in the holy Scriptures, and that it is only on account of Christ's obedience and sufferings, that any can be recovered to the favor and image of God. You hope you have been brought to a humble, penitent sense of your sins, and to a willingness to accept of Christ in all his offices, as he is offered to us in the gospel. You have been endeavoring, according to the apostle's direction, to examine yourself as to your fitness to attend the holy Sacrament of the Lord's Supper. And you hope it is from a sense of duty and a sincere desire to obey the command of Christ, that you now offer yourself to join in communion with his church.—And you heartily resolve by the help of divine grace to walk in all things agreeably to the rules of the gospel.

This you solemnly profess and engage.

[Vote of the Church being taken.]

You are now a member in full communion with the church of Christ, purchased with the price of his blood. And you do seriously, solemnly, deliberately and forever, in the presence of God, angels and this assembly, give up yourself to God, the Father, Son and Holy Ghost, avouching the Lord Jehovah to be your God. You give up yourself to the Lord Jesus Christ, as unto your Prophet, Priest and King forever, promising by the help of his Spirit to walk in all the statutes and ordinances of the Lord blameless, answerable to the high and holy vocation wherewith you are called. You give up yourself (and your posterity) to this church; submitting unto the rule and discipline of it; putting yourself under the care and inspection of it; promising to receive counsels and reproofs with humility and thankfulness: And duly to attend the ordinances of the Lord herein to be administered.

This you promise by the help of divine grace.

We then, the church of the Lord, do joyfully and charitably receive you into our holy fellowship and communion as one whom we hope Christ has received. We promise to admit you to all the ordinances of the gospel in fellowship with us; to watch over you with a spirit of meekness, not for your halting but helping; to treat you with all that affection which our sacred relation now calls for; and continue our ardent prayers for you to the God of all grace, that you may be made to keep his solemn covenant, that the sure mercies of David may be your everlasting portion. Amen.

Form of Covenant adopted April 11th, 1793.

We profess our belief of the Christian religion. We unite ourselves together for the purpose of observing the precepts and honoring the institutions of the religion which we profess. We covenant and agree with each other to live together as a band of Christian brethren; to give and receive counsel and reproof with meekness and candor; to submit with a Christian temper to the discipline which the gospel authorizes the church to administer, diligently to seek after the will of God, and carefully endeavor to obey all his commands.

NAMES OF MEMBERS.

N. B.—Those marked with a star (*), deceased; obelisk (†), dismissed; (E), excommunicated. The names of churches denote those from which the members were received; when no church is named, the member was received by profession.

The following persons were members of the church before its separation from the parish.

† Rev. Joshua Bates, D. D.
late Pastor.
* Samuel Fales.
Jonathan Richards.
* Joseph Swan.
* Jonathan Avery.
* Benjamin Farrington.
* Timothy Stow.
* Eliakim Morrill.
Jesse Wheaton.
Reuben Richards.
Ebenezer Fisher.
Samuel Haven.
Jason Messinger.
John Bullard.
John Guild.
Nathaniel Guild.
* Paul Lewis.
† Elisha Thayer.
† William Howe.
† Eli Parsons.
Jason Wight.
† John Bent.
† Spencer Fuller.
James Morse.
† Anna Bates.
* Rebecca Fales.
* Sarah Richards.
* Jerusha Avery.
* Abigail Fuller.
* Thankful Gay.
* Ruth Morrill.
* Martha Barry.
* Elizabeth Ellis.

* Lucy Whiting.
* Miriam Guild.
Rebecca Guild.
* Hannah Guild.
* Lendamine Guild.
Susan Guild.
Elizabeth Haven.
Elizabeth Clapp.
Olive Messinger.
† Lucy Smith.
Elizabeth Smith.
Nancy Wheaton.
Julia Metcalf.
Polly Whiting.
Polly Howe.
* Mary Daniell.
* Betsey Edson.
* Mary Fales.
* Sarah Farrington.
* Sarah Mann.
Prudence Stowe.
Sarah Stowe.
* Prudence Clark.
* Eunice Lewis.
* Sylvia Nicholls.
† Mary White.
† Susan Robie.
† Mary Howe.
† Lucinda Bonfils.
† Abigail Parsons.
† Sally Daniell, [Mrs. Forestall.]
† Hannah Crane.
Susan McIntosh.
* Betsey McIntosh.
† Mary Hunnewell.
* Lydia Fuller.
Nancy Thayer.
Catharine Bird.
Lucy Bullard.
Lydia Bullard.
Hannah DeWolfe.
Elizabeth Noyes.
* Rachel Gould.
Sarah Richards.
Hannah Bent.
Sally Squier.
Hannah Webb.
Lucy Morse.
* Lois Howe.
* Lucy Avery. Kenney.]
† Eliz. McIntosh, [Mrs. A.
Rebecca Damon, [Mrs. E. McIntosh.]
Louisa Damon.
Abigail Fuller.
Elizabeth Fuller.
† Harriet Rice, [Mrs. Badger.]

Admitted in 1821.

Rev. Ebenezer Burgess, *Wareham.*
Elijah Howe, *Philadelphia.*
Samuel Bird, *2d Church, Dorchester.*
† Henry Winchester, *2d Chh. Roxbury.*
* Deborah Richards, " "
† Jesse Warren, " *Dedham.*
† Betsey Warren, " "

† Caroline Baker, [Mrs. J. P. Haven,] 2*d Ch. Dedham.*
Anna Glover, " "
* Ebenezer Newell, 1*st Church, Needham.*
† Mehitable Newell, " "
† Nancy W. Newell, [Mrs. Tyler,] 1*st Ch. Needham.*
† Harriet N. Heath, *Dover.*
† Frances Newell, "
† Elizabeth W. Newell, *Pembroke, N. H.*
† Lucinda Newell, [Mrs. Tilton,] *Pembroke, N. H.*
† Sally Ellis, *Easton.*
* Betsey Wight, 2*d Church, Dorchester.*
Joseph Morrill.
Luther Boynton.
Abigail Boynton.
Catharine Allen.
Cynthia Whiting.
* Borridille Whiting.
Betsey Ellis.
Lucy Glover.
Mary Wilson Chickering.
† Eliza Wellington.
† Abigail Fuller, [Mrs. H. Fuller.]
Rebecca Jordan.
Eliza Lyon, [Mrs. L. Richards.]
† Rachel Adams Lyon, [Mrs. H. P. Eveleth.]
† Louisa Boynton, [Mrs. Fitz.]
Jane Little Montague.
† Roxa Dwight Baker.
† Hannah Haselton, [Mrs. Atwood.]
† Abigail McIntosh, [Mrs. H. Winchester.]
* Prudence Clark, [Mrs. E. Howe.]
† Mary Ann Sturtevant, [Mrs. Shepard.]
Saba A. Sturtevant, [Mrs. Comstock.]
† Rebecca Eaton Guild, [Mrs. L. Luce.]
Lendamine Draper Guild, [Mrs. E. W. Taft.]
† Cornelia Guild, [Mrs. J. Shorey.]
* Minerva Wheaton, [Mrs. E. W. Taft.]
Elizabeth Robinson, [Mrs. Fuller, Boston.]

1822.

Jane Montague, *2d Church, Marshfield.*
† Sarah Fisher, *Harford, Pa.*
† Mary H. Cheney, *1st Church, Needham.*
† Rhoda Fuller, *2d Church, Dedham.*
Joseph W. Gay.
Nathan Everett.
E Stephen Grover.
William Paul.
† Abel Kenney.
† Edward Messinger.
Sally Draper.
* Sally Draper.
Susan Richards.
Mary Coolidge.
Maria Gay.
Hephzibah Everett.
† Susan Thayer.
E Nancy Grover.
Rebecca White.
* Sally Webb.
* Patience Bosworth.
Anna Fuller.
† Melinda Sanborn, [Mrs. Adams.]
Sarah Farrington.
Nancy Farrington.
* Lydia McIntosh, [Mrs. A. Kenney.]
† Mary Elizabeth McIntosh, [Mrs. J. Myers.]
Abigail Pratt, [Mrs. W. Paul.]

1823.

— Miranda Guild.
Roxana Alden.
Abigail Fuller.

1824.

Abigail B. Burgess, *Old So. Chh. Boston.*
Rebecca Alden, *1st Church, Needham.*

Priscilla Clapp.
Nancy Damon.
† Sally Fuller.

1825.

* Nathaniel Talbot, *2d Church, Roxbury.*
* Reuben Fuller.
† William Symmes.
† Edward J. W. Morse.
† Nathaniel Lang.
† Dolly Lang.
Sarah Selman.
Naomi Goldthwaite.
Lucy Cushman, *Attleborough.*
Lucy Phipps Farrington.
Deborah B. Shepard, [Mrs. S. Turner.]
Sally Jane Selman.
† Eliza S. Wyatt.

1826.

Myra Ware Leland, [Mrs. Hooker, Bridgewater.]
Rebecca Bullen.
Elizabeth Johnson.

1827.

John Lyons.
Thomas Wiggin.
Elisha McIntosh.
Edwin Macomber.
† Joseph Allen.
† Josiah Curtis, *South Boston.*
Mary Lyons.
Eliza Wiggin.
* Amanda Taft, *Pawtucket, R. I.*
Abigail Hayden.
Pelina Reed Whiting, [Mrs. E. McIntosh, Jr.]
Eunice Messinger.
Lucinda Guild.
Phebe Southworth, *West Fairlee, Vt.*

Nancy Ladd, *Holderness, N. H.*
Mary Ann Webb.
Eleanor Bain.
Lucy Holden.
Mary Alden.
Lucinda Orr.
† Jemima Atwood, [Mrs. Shurtleff.]

1828.

Cæsar Nicholls.
† Jeremiah Myers.
† Joseph Allen Cheney.
† Washington F. Fisher.
* Jesse Wheaton.
Eliphalet Kingsbury.
Horace Clark.
George Whiting.
James Downing.
Nathaniel M. Guild.
Jonathan Gould.
† Milton Tyler.
† William Chenery.
Richard H. Wiswall.
Caleb Remington, *New York.*
Sarah Richards.
Sarah Dewing.
Mary Clark.
Sarah Whiting.
Mary Ann Kingsbury.
Belinda Downing.
Mary Snell.
† Lucy Shaw, *South Boston.*
† Sally Needham.
Sarah Gould.
Almira W. Davis.
Alice Sumner.
Chloe Briggs.
† Ruena Farnsworth, [Mrs. Jackson.]

† Hannah Gay, [Mrs. Abbey.]
† Prudence Wood, [Mrs. A. Keen.]
† Charlotte Tyler.
Caroline Whiting.
Abigail Libbee.
Mary White, [Mrs. S. Leach.]
Hannah Fisher, [Mrs. J. Wight.]
Elizabeth Webb.
† Harriet Belknap.
Ann Wight, [Mrs. J. Chandler.]
† Nancy B. Thayer, [Mrs. J. B. Arnold.]
† Levina Howard.
Eliza Alexander, [Mrs. B. Boyden.]
Mary Messinger.
† Nancy Adams.
Lydia N. Kingsbury, [Mrs. J. Chipman.]
Emeline Mary Sumner, [Mrs. C. Woods.]
Sally Clark, [Mrs. E. P. Crane.]
* Martha Clark.
Mehitable Smith Fuller, [Mrs. R. H. Wiswall.]
† Rebecca Kingsbury, [Mrs. Campbell.]
Hannah Fisher.
Nancy Newell Gay, [Mrs. A. K. White.]

1829.

Reuben Guild.
* Eliphalet Pond.
† Seth Wight.
Benjamin Boyden.
Samuel Southworth, *Union Church, Boston.*
Loring Johnson.
Martin Draper.
William Smith.
George Owen.
† Mary Ann Wight.
* Ann Pond, [Mrs. W. Smith.]
Joanna Farrington, *Portland, Me.*
Mehitable Fuller, [Mrs. C. Guild,] *1st Ch. Needham.*

Catharine Bird.
Lucy Ann Morse.
Almira Whiting.
Mary Herring.
† Asenath Norton, *Winchester, N. H.*
Betsey Rugg, *Charlestown.*
† Abigail H. Howard.
* Lurana Crosby.
Ruby Lewis.

1830.

Samuel Gile Bent.
† Parla P. Warren.
Martha Bird, *South Church, Dedham.*
† Mary A. Wood, *1st Church, Newton.*
Lucinda Fowler.
† Sarah K. Gould.
† Julia Bird, [Mrs. H. G. Park.]
Betsey Stowe.
Martha Briggs.
Abigail Newell. [Mrs. J. Griggs.]
Catharine L. McDonnell.

1831.

* Jesse Houghton, *2d Church, Dorchester.*
† Ann Mary Houghton, " "
John Perkins.
Thomas Allen Gale.
Rebecca Bullard.
† Rebecca Fisher.
Mary Carley.
* Abigail Clark.
Mary Bird.

1832.

† Aaron Cass.
Artemas Ambler.
Alexander McWhirk.
Ebenezer Paul Crane.

Jacob Clark.
Leonard Alden.
Joseph Stowe.
Calvin Fuller.
Frederick A. Taft.
Joseph Warren Swan.
Samuel R. Merrill.
† Nathan Rand.
Aaron Clark.
Henry Stibbs.
John A. Whitney.
Calvin Guild, Jr.
† Jason Reed.
Elisha McIntosh, Jr.
Nathaniel Tyler Guild.
Joseph D. Stowe.
* Solomon Richards, *Dover.*
Ebenezer Fish, *Union Church, Boston.*
† Samuel Gould, 1*st Church, Needham.*
Roland Packard, *South Church, Braintree.*
† Mary Whiting.
* Priscilla Cass.
Susan B. Caffray.
† Mary Morse.
Nancy Trescott.
Hannah Gale.
Sevina Howard.
† Esther Gould, 1*st Church, Needham.*
Sarah Packard, *South Church, Braintree.*
Matilda McWhirk, *Carickfergus, Scotland.*
Betsey Mann, *Taunton.*
Sophia Clark.
* Adeline Alden.
Eliza Newell.
Lucretia Cox.
† Eunice Fisk.
Sarah Richards, *Dover.*
Elizabeth Fish, *Bowdoin Church, Boston.*
Sarah Fisher.

1891269

Mary Pedrick, [Mrs. A. Ambler.]
Mary Ann Webb.
Emily Paul.
† Elizabeth Gould, *1st Church, Needham.*
Mary Blood, *Park Street Church, Boston.*
Susan Lincoln.
Mary Ann Coney.
Mary Elizabeth Farnon.
Elvira Richards, [Mrs. H. Clark.]
Adeline White.
† Mary Davis Whiting, [Mrs. N. Rand.]
Maria Bullard, [Mrs. H. F. Spear.]
* Abigail T. Crane.
Mary Fisher.
Jane Messinger.
Emily Newell.
Mary Fisher Damon.
Lavinia Torrence.
† Mehitable B. Howe, [Mrs. Partridge.]
Elizabeth Bird.
† Mary Ann Gould.

1833.

† Simeon Farnsworth.
Nathaniel S. Parsons.
† Augustus B. Keen.
Willard Shattuck, *Bradford, N. H.*
† Paul Draper, *1st Church, Brookfield.*
† Nancy Draper, " "
Elizabeth Shattuck, *Francestown, N. H.*
Mary Daniell, *2d Church, Dedham.*
Lucy Talbot, " *Roxbury.*
* Sarah Cass, *Candia, N. H.*
Marcia Bartlett, *Norway, Me.*
† Harriet Tyler.
Elizabeth S. Bourne.
† Eunice Lowell, [Mrs. Farnsworth.]
† Ann Mason, [Mrs. J. S. Pearson.]
† Mary Lowell.

Avis Macomber.
Almira Sylvester.
Sarah Webb.
Julia Ann Griggs.
† Maria Griggs, [Mrs. H. Staniels.]
Maria Smith.

1834.

† Hiram W. Blanchard.
Alithea Macomber.
Jerusha Bingham.
Catharine M. Gilmore.
Deborah Sumner.
Abigail W. Alden.
Lucy Meade.
Sarah Bourne Burgess.
Emeline Shepard.
Mary Freeman Wing.
Lydia Robinson, [Mrs. J. Munro.]
† Emily Macomber, [Mrs. M. L. Hobart.]

1835.

Samuel Curtis.
Charles Fuller.
Jonas Gifford.
Moses Gay, *Milton.*
Mehitable Gay, *Milton.*
Julia Ann Howe, "
Asenath Onion, *West Medway.*
Lemira Bliss, 1*st Church, Taunton.*
Edward Bliss, " "
Elizabeth K. Rice.
Hannah Jordan.
Sarah Newbert.

1836.

Josiah Chandler.
Lauretta Wheaton Taft.
Lucy Talbot Stowell.

D 284122.15

Miss Nancy M. Guy
1st Ch. Dedham
July 27 1898.
C. Burgess Pastor

A

BRIEF SUMMARY OF

CHRISTIAN DOCTRINE,

AND A

FORM OF COVENANT,

ADOPTED BY THE

FIRST CHURCH IN DEDHAM,

MARCH 9, 1821.

AND PUBLICLY READ ON THE

ADMISSION OF MEMBERS.

E. Burgess Bates

B. FIELD—DEDHAM:

1822.

ARTICLE I.

Jehovah, the true and eternal God, who made, supports and governs the world, is perfect in natural and moral excellence.

Hear, O Israel, the Lord our God is one Lord. Deut. 6. 4. I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other Gods before me. Deut. 5. 6, 7. I am the Lord, and I appeared unto Abraham, Isaac and Jacob by the name of God Almighty, but by my name JEHOVAH was I not known to them. Ex. 6. 3. And God said unto Moses, I am that I am: and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Ex. 3. 14. That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth. Ps. 83. 18. The Lord JEHOVAH is my strength. Is. 12. 2. Trust ye in the Lord forever: For in the Lord JEHOVAH is everlasting strength. Is. 26. 4.

I am the Lord and there is none else; there is no God besides me. Is. 45. 5. The Lord is the true God, he is the living God. Jer. 10. 10. And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent. John 17. 3. Ye turned to God from idols to serve the living and true God. I Thess. 1. 9. This is the true God and eternal life. I John 5. 20. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. I Tim. 1. 17. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Rev. 4. 8. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Ps. 90. 2.

In the beginning God created the heaven and the earth. Gen. 1. 1. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens. Gen. 2. 4. Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein, the seas and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. Neh. 9. 6. Every house is builded by some man; but he that built all things is God. Heb. 3. 4. We preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth and the sea, and all things that are therein; Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. Acts 14. 15, 16, 17. He stretched out the north over the empty place, and hangeth the earth upon nothing. Job 26. 7. In whose hand is the soul of every living thing, and the breath of all mankind. Job 12. 10. I blessed the most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand,

or say unto him, What doest thou? Dan. 4. 34, 35. Who worketh all things after the counsel of his own will. Eph. 1. 11. The lot is cast into the lap; but the whole disposing thereof is of the Lord. Prov. 16. 33. Are not two sparrows sold for a farthing? and one of them shall not fall upon the ground without your Father. But the very hairs of your head are all numbered. Mat. 10. 29, 30.

God is love. I John 4. 8. Be ye therefore perfect, even as your Father which is in heaven is perfect. Mat. 5. 48. God is a spirit: and they that worship him must worship him in spirit and in truth. John 4. 24. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he. Deut. 32. 4. The Lord is gracious and full of compassion; slow to anger and of great mercy. The Lord is good to all; and his tender mercies are over all his works. All thy works shall praise thee, O Lord, and thy saints shall bless thee. Ps. 145. 8—10. Great is our Lord and of great power: his understanding is infinite. Ps. 147. 5. And the Lord passed by before him and proclaimed, The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children and upon the children's children, unto the third and to the fourth generation. Ex. 34. 6, 7.

ARTICLE II.

The Scriptures of the Old and New Testament were written by holy men as they were moved by the Holy Ghost, and are an infallible rule of doctrine and duty.

From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works. II Tim. 3. 15—17. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. II Pet. 1. 19—21. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. All things must be fulfilled, which were written in the law of Moses and in the prophets and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. Luke 24. 27, 44, 45. Search the Scriptures. John 5. 39. God who at sundry times and divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. Heb. 1. 1, 2. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, the sweet psalmist of Israel, said, The spirit of the Lord spake by me, and his word was in my tongue. II Sam. 23. 1, 2. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Is. 8. 20. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Gal. 1. 8. For I testify unto every man that

heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev. 22. 18, 19. Ye do err, not knowing the scriptures. Mat. 22. 29. Thy word is a lamp unto my feet, and a light unto my path. Ps. 119. 105. O how love I thy law; it is my meditation all the day. Ps. 119. 97.

ARTICLE III.

Jehovah, who is adored in heaven by the hosts of the angels and the great assembly of the saints, to whom the church on earth in the ordinance of baptism is solemnly consecrated, and with whom the people of God maintain communion in acts of holy worship, adoration and grateful dependence, exists in three Persons, the Father, the Son and the Holy Ghost, who possess the same nature and are equal in every divine perfection.

Go ye, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Mat. 28. 19. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. II Cor. 13. 14. Grace be unto you and peace from him, which is and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Rev. 1. 4—6. Holy, holy, holy is the Lord of hosts. Is. 6. 4. The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. And I beheld and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour, and glory and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory and power, be unto him that sitteth upon the throne and unto the Lamb, forever and ever. Rev. 5. 8—13. Truly our fellowship is with the Father and with his Son Jesus Christ.

I John 1. 13. If there be any consolation in Christ—if any fellowship of the Spirit.—Who, being in the form of God, thought it not robbery to be equal with God—And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Phil. 2. 1, 6, 11. By his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who, being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high. And let all the angels of God worship him. But unto the Son, he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Heb. 1. 2. 3, 6, 8. In the beginning was the Word, and the word was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made. John 1. 1, 3.

But Peter said, Ananias, Why hath Satan filled thine heart to lie to the Holy Ghost? thou hast not lied unto men, but unto God. Acts 5. 3, 4. And as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. So they, being sent forth by the Holy Ghost, departed unto Seleucia. Acts 13. 2—4.

ARTICLE IV.

God created the world to display his glory, and both knew and ordained whatsoever comes to pass: His decrees are eternal, universal and immutable.

The heavens declare the glory of God. Ps. 19. 1. Thou hast created all things, and for thy pleasure they are and were created. Rev. 4. 11. I form the light and create darkness; I make peace and create evil; I the Lord do all these things. Is. 45. 7. The Lord hath made all things for himself; yea, even the wicked for the day of evil. Prov. 16. 4. For of him, and through him, and to him, are all things: to whom be glory forever. Rom. 11. 36.

Known unto God are all his works from the beginning of the world. Acts 15. 18. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain. Acts 2. 23. There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand. Prov. 19. 21. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure. Is. 46. 10. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed. Luke 22. 22. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. Acts 4. 27, 28. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will. Eph. 1. 11. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath. Heb. 6. 17. The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Ps. 33. 11. I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Mal. 3. 6.

ARTICLE V.

Men are responsible and immortal. The law of God is perfect, and his government just and good. The present world is a state of probation, and the eternal world is a state of retribution.

Every one of us shall give account of himself to God. Rom. 14. 12. Every idle word that men shall speak, they shall give account thereof in the day of judgment. Mat. 12. 36. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die. Gen. 2. 16, 17.

I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. Mat. 22. 32. The spirit shall return unto God who gave it. Eccles. 12. 7. And fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Mat. 10. 28.

The law is holy, and the commandment holy and just and good. Rom. 7. 12. The law of the Lord is perfect, converting the soul: the judgments of the Lord are true and righteous altogether. Ps. 19. 7, 9.

And they sing the song of Moses the servant of God and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Rev. 15. 3. We must all appear before the judgment-seat of Christ, that every man may receive the things done in his body, according to that he hath done, whether it be good or bad. II Cor. 5. 10.

ARTICLE VI.

Adam, our progenitor, was created in the moral image of God, and constituted the representative of his posterity.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him; male and female created he them. Gen. 1. 26, 27. Put on the new man which is renewed in knowledge after the image of him that created him. Col. 3. 10. Put on the new man which after God is created in righteousness and true holiness. Eph. 4.24. Lo, this only have I found, that God made man upright; but they have sought out many inventions. Eccles. 7. 29. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. Rom. 5. 12, 19.

ARTICLE VII.

In consequence of the apostasy of Adam, his natural descendants in their succeeding generations are destitute of holiness; and, unless they are renewed by the Holy Spirit, possess the carnal mind which is enmity against God.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth. Gen. 6. 5—7. For the imagination of man's heart is evil from his youth. Gen. 8. 21. The heart of the sons of men is full of evil, and madness is in their heart while they live. Eccles. 9. 3. The fool hath said in his heart, There is no God. They are corrupt; they have done abominable works; there is none that doeth good. The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one. Ps. 14. 1—3. The heart is deceitful above all things, and desperately wicked: who can know it? Jer. 17. 9. All have sinned. Rom. 5. 12. Among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of our flesh and of the mind, and were by nature the children of wrath, even as others. Eph. 2. 3. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes. Rom. 3. 9—18. For to be carnally minded is death; but to be spiritually minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God. Rom. 8. 6—8.

ARTICLE VIII.

The Lord Jesus Christ, the eternal Word, assumed the nature of man and by his mediation and death on the cross made atonement for the sins of the world.

In the beginning was the Word. And the Word was made flesh and dwelt among us. Behold the Lamb of God, which taketh away the sin of

the world. John 1. 1, 14, 29. Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phil. 2. 6—8. Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Heb. 2. 14, 16. And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. I Tim. 3. 16. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. I John 4. 3. This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. I Tim. 1. 15. Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached among all nations. Luke 24. 46, 47. For this is my blood of the New Testament, which is shed for many for the remission of sins. Mat. 26. 28. Without shedding of blood is no remission. Heb. 9. 22. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: For this he did once when he offered up himself. Heb. 7. 27. And if any man sin we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. I John 2. 2. Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world. I Pet. 1. 18—20. While we were yet sinners Christ died for us. Rom. 5. 8. Thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation. Rev. 5. 9.

ARTICLE IX.

Pardon is offered to sinners on condition of repentance and faith; but they reject the gospel of grace and refuse to come to Christ.

Whosoever will, let him take the water of life freely. Rev. 22. 17. Look unto me and be ye saved, all the ends of the earth. Isai. 45. 22. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? Ezek. 18. 30, 31. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die? Ezek. 33. 11. Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. Mark 16. 15, 16. Him that cometh to me, I will in no wise cast out. John 6. 37. Ye will not come to me that ye might have life. John 5. 40. Come, for all things are now ready. And they all with one consent began to make excuse. Luke 14. 17.

ARTICLE X.

In eternal and sovereign love God purposed to reclaim and save multitudes of our sinful race, who were given to Christ as his peculiar people and redeemed by his blood, and who from age to age are effectually called by the Holy Spirit out of every kindred and people and nation: While all others persist in sin and become vessels of wrath, fitted to destruction.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace. Eph. 1. 3—5. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth. II Thess. 2. 13. No man can come to me, except the Father which hath sent me draw him. John 6. 44. And as many as were ordained to eternal life believed. Acts 13. 48. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth,—Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? Rom. 9.11, 18, 21. A great multitude, which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb. Rev. 7. 9, 10. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. Not for your sakes do I this, saith the Lord God, be it known unto you. Ezek. 36. 26, 32.

I am the good shepherd: the good shepherd giveth his life for the sheep. Ye are not of my sheep. My sheep hear my voice, and I know them; and they follow me, and I give unto them eternal life. John 10. 11, 27. Father, I will that they whom thou hast given me be with me where I am; that they may behold my glory. John 17. 24.

When he is come, he will reprove the world of sin. John 16. 8. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost. Acts 7. 51. Thy people shall be willing in the day of thy power. Ps. 110. 3.

For God hath not appointed us to wrath. I Thess. 5. 9. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? II Cor. 13. 5. What if God willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction? Rom. 9. 22.

ARTICLE XI.

They, in whom a work of grace is begun, are kept from final apostasy, and made to persevere in holy obedience to the end of life.

Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ. Phil. 1. 6. The path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. 4. 18. The righteous shall hold on his way; and he that hath clean hands shall be stronger and stronger. Job. 17. 9. For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. I Thess. 5. 9. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: who are kept by the power of God through faith unto salvation. I Pet. 1. 2, 5. Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy—Jude 24. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom also we have received the atonement. Rom. 5. 9—11. We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation or distress or persecution or famine or nakedness or peril or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. 8. 28—39.

ARTICLE XII.

Any number of believers, duly associated, constitute a church of Christ, whose special ordinances are baptism and the Lord's supper. Adult believers and their children are proper subjects of baptism, and all who are truly penitent for sin and vitally united to Christ in faith and love are proper candidates for the Lord's supper.

And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Mat. 18. 17. And the Lord added to the church daily such as should be saved. Acts 2. 47. As for Saul, he made havoc of the church. Acts 8. 3. Herod the king stretched forth his hands to vex certain of the church. And he killed James, the brother of John, with the sword. Acts 12. 1. And he went through Syria and Cilicia, confirming the churches. Acts 15. 41. He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. 2. 7.

Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Mat. 28. 19.

And he took bread and gave thanks and brake it and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you. Luke 22. 19, 20. When ye come together therefore into one place, this is not to eat the Lord's supper. For I have received of the Lord that which I also delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come. I Cor. 11. 20, 23—26.

And the eunuch said, See here is water; What doth hinder me to be baptized. And Philip said, If thou believest with all thine heart, thou mayest. Acts 8 36. Then they that gladly received his word were baptized; and the same day there were added to them about 3000 souls. Acts 2. 41. And was baptized, he and all his, straightway. Acts 16. 33. She was baptized and her household. Acts 16. 15. And I baptized also the household of Stephanas. I Cor. 1. 16.

Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. I Cor. 11. 27—29. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath

he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. II Cor. 6. 14—18.

ARTICLE XIII.

There will be a resurrection of the dead, both just and unjust.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation. John 5. 28, 29. Why should it be thought a thing incredible with you that God should raise the dead? Acts 26. 8. I have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust. Acts 24. 15. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. Heb. 6. 1, 2. They that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. 12. 2.—I Cor. 15. 12—57.

ARTICLE XIV.

At the end of the world, there will be a general judgment, when the Lord Jesus Christ will assemble all intelligent creatures together and make retributions just and final: the righteous will be received to heaven and the wicked banished to hell.

We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men. II Cor. 5. 10. He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained. Acts 17. 31. For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no

man; but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father. John 5. 21—23. Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels. Mark 8. 38. So shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Mat. 13. 49—43.

The angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Jude 6, 15. For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment;—the Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished. II Pet. 2. 4, 9.

God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil. Eccles. 12. 14. We are sure that the judgment of God is according to truth, against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who, by patient continuance in well-doing, seek for glory and honor and immortality, eternal life; but unto them that are contentious and do not obey the truth but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the gentile; but glory, honour and peace to every man that worketh good to the Jew first and also to the gentile: for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ. Rom. 2. 2—12, 16. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with God, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints and to be admired in all them that believe in that day. II Thess. 1. 6—10.

Father, I will that they whom thou hast given me be with me where I am. John 17.24. So shall we ever be with the Lord. I Thess. 4. 17.

It is a fearful thing to fall into the hands of the living God. Heb. 10. 31. The fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. Rev. 21. 8. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. 20, 12, 15. When the Son of man shall come in his glory and all the holy angels

with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, even as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels: For I was an hungered, and ye gave no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?—Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal.—Mat. 25, 31—46.

COVENANT.

God, angels and this assembly witness these solemn transactions and bear testimony to your vows.

You profess a true repentance for sin and a cordial trust in Christ. You have made diligent inquiry by a study of the sacred Scriptures and by a careful examination of the heart to ascertain your qualifications to attend the holy sacrament of the Lord's Supper. And it is in the fear of God and with a sincere desire to obey the precepts and honor the institutions of the gospel that you request an admission into this church.

[*Vote of the Church is then taken.*]

You are now members of this church of Christ purchased with the price of his blood. You do seriously, deliberately and forever, in the presence of God, angels and this assembly, give up yourselves in faith and love and holy obedience to God, the Father, the Son and the Holy Ghost—

accepting the Lord Jehovah to be your God, Jesus Christ to be your prophet and priest and king, and the Holy Ghost to be your sanctifier and comforter and guide. You promise by the aids of divine grace to come out from the world and be separate from its snares and pollutions, to receive in love the pure doctrines of the gospel, to walk in the statutes and ordinances of the Lord blameless, and to do honor to your high and holy vocation. You submit to the inspection and dicipline of this church.

You engage to sanctify the Lord's day, to read with diligence the word of God, and to worship him with reverence in the closet and in the family and in the congregation of his people.

This you promise and engage to do, with humble trust in the grace of God and with an affecting belief that your vows are recorded on high and will be reviewed in the day of final judgment.

[*The members of the Church rise to acknowledge the reciprocal obligation of the Covenant.*]

We then, the members of this church, do joyfully receive you into our holy communion and give thanks to God who has inclined your heart to fear his name. We promise to treat you with affection, to watch over you with tenderness, and to offer our prayers to the Great Head of the church that you may be enabled to fulfil this solemn covenant.

The Lord bless you and keep you: the Lord make his face shine upon you and be gracious unto you: the Lord lift up his countenance upon you and give you peace.

The God of peace who brought again from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ. The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while make you perfect, stablish, strengthen, settle you. Now unto Him who is able to establish and keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Num. 6. 24. Heb. 13. 20, 21. I Pet. 5. 10, 11. Jude 24.

APPENDIX.

———000———

A form of Covenant adopted at the organization of the Church in Dedham : Nov. 8th, 1638.

We, whose names are subscribed, having found by woful experience, the unsteadfastness of our hearts with God and proneness to go astray from His ways, for which we desire to abase and humble ourselves in his presence, and desiring to be joined forever to the Lord, and to cleave together in spiritual love and communion, according to his holy institutions, that we might enjoy in his name such holy helps as the Lord Jesus in wisdom and compassion hath ordained in his gospel for his people, thereby to let out himself unto them, and to build them up in faith and holiness, till he have prepared them for everlasting communion with himself:

We do therefore, in the name and presence of God, and of our Lord Jesus Christ, and before his people here assembled, solemnly enter into covenant with the Lord our God, professing and acknowledging the Lord Jesus, our blessed Redeemer, to be the only priest, prophet, and king of his church, and (through the help of his grace) his only merit we rest upon for our pardon and peace with the Father; his only teaching and righteous government, with all the blessed ordinances of his kingdom; we do embrace and submit unto in all things, as the only rule of our lives, renouncing all our own righteousness, with all the doctrines, devices, and commandments of men, not agreeing with his holy word; especially all the superstitious and tyrannous commands of Antichrist, and his adherents, wherein we have in any kind been entangled; professing and promising, through the help of his rich and free grace, henceforth not to live unto ourselves, but unto the Lord Jesus, who hath bought us with his blood, avoiding carefully all such things as be offensive to his majesty, and dishonourable to our profession of his name, with all such dangerous temptations as our sinful hearts are wont to be drawn aside withal, in special, the inordinate cares of, and entanglements in, the affairs of this life: Promising and professing also, through the help of the Lord, to live together in this our holy fellowship, according to the rule of love, in all holy watchfulness over each other, and faithful mutual helpfulness in the ways of God, for the spiritual and temporal comfort and good of one another in the Lord; and all to the setting forth of the praise of his rich grace in Christ, who hath called us in his abundant mercy to this holy fellowship with his Majesty and one with another.

form of Covenant adopted May 23d, 1683, when the church solemnly renewed their Covenant. *

We, who through the exceeding riches of the grace and patience of God yet continue members of this church, being now assembled in the holy

* *On March 4th, 1742, with special fasting and prayer, the church solemnly renewed their covenant in this form of words.*

presence of God and in the name of the Lord Jesus,—after humble confession of our manifold breaches of Covenant before the Lord our God and earnest supplication for pardoning mercy through the blood of Christ, and due acknowledgment of our great unworthiness to be owned as the Lord's covenant-people,—also acknowledging our inability to keep covenant with God, or to perform any spiritual duty, unless the Lord Jesus enable us thereunto, by his spirit dwelling in us,—and being awfully sensible that it is a dreadful thing for sinful dust and ashes, personally to transact with the infinitely glorious Majesty of heaven and earth,—We do in humble confidence of his gracious assistance and acceptance through Christ, each of us for ourselves and jointly as a church of the living God, explicitly renew our covenant with God and one with another, in manner and form following:—viz.

"We do in the name and presence of God, and our Lord Jesus Christ, "and before his people here assembled, solemnly enter into covenant with "the Lord our God,—professing and acknowledging the Lord Jesus Christ "our beloved Redeemer, to be the only Priest, Prophet and King of his "church,—And (through the help of his grace) his merit only we rest upon "for our pardon and peace with the Father,—his only teaching and right-"eous government, with all the blessed ordinances of his kingdom, we do "embrace and submit to in all things, as the only rule of our lives,—re-"nouncing all our own righteousness, with all the doctrines, devices and "commandments of men, not agreeing with his holy word, especially all "the superstitious and tyrannous commands of Anti-Christ and his adhe-"rents, wherein we have been in any kind entangled,—professing and "promising (through the help of his free and rich grace) henceforth not to "live to ourselves, but unto the Lord Jesus who hath bought us with his "blood,—avoiding all such things as be offensive to his Majesty and dis-"honourable to our profession of his name, with all such dangerous temp-"tations, as our sinful hearts are wont to be drawn aside withal,—in "special, the inordinate cares of and entanglements in the affairs of this "life,—promising and professing also by the help of the Lord to live to-"gether in this our holy fellowship, according to the rule of love in all holy "watchfulness over each other, and faithful mutual helpfulness in the ways "of God for the spiritual and temporal comfort and good one of another in "the Lord—and all to the setting forth the praise of his rich grace in "Christ, who hath called us in his abundant mercy to this holy fellowship "with his Majesty and one with another."

And whereas there are many evils grown too common in this land, so far as we or any of us have been guilty of them, we desire from our hearts to bewail it before the Lord and humbly to entreat for pardoning mercy, for the sake of the blood of the everlasting covenant—And as an expedient unto reformation of whatever evils have provoked the eyes of God's glory amongst us, we do subjoin to our Church Covenant a further engagement, whereby we do as in the presence of God promise—

That we will (by the help of Christ) endeavor every one of us to reform his own heart and life, by seeking to mortify all our sins, and endeavoring to walk closely with God,—to uphold the power of godliness,—(to keep holy the Lord's day, and reverently and carefully to attend upon the dispensation of the word and ordinances of Christ, and all parts of his worship, whether public or private,) according as in the word of God, it is required of us to do.

We promise also, by the help of Christ, to walk before God in our houses with an upright heart, taking care that God be constantly called upon by prayer, and that the scriptures be frequently read in them, and that we will endeavor to perform all duty required of us toward our children for

their spiritual good, both by example, instruction, government and prayer for them.

We do further engage, the Lord helping of us, to endeavor that we may be pure from the sins of the times, such as neglect or profanation of the worship or institutions of Christ, sabbath-breaking, vain and sinful company-keeping, mispending of time, excessive drinking, wanton and loose behaviour, failing in truth, uncharitable and unrighteous censurings, sinful tale-bearing, corrupt communication, pride, covetousness and the like: And in our places to endeavor the suppression of them: And that we will make conscience to walk so, as that we may not give occasion to others to sin, or to speak evil of our holy profession.

Now that we may observe and keep this holy covenant and all the branches of it inviolable forever—we desire to deny ourselves and to depend wholly upon the eternal Spirit of grace, and upon the free mercy of God, and the merit of Jesus Christ,—and where we shall fail, there to wait upon the Lord Jesus for pardon and for acceptance and for healing for his name's sake.....AMEN.

A form of Covenant adopted in 1767.

You believe that there is one only living and true God, the Maker, Preserver and Governor of all things; and that there is but one Mediator between God and man, the man Christ Jesus.

You believe the holy Scriptures to be the word of God, and that they contain a full revelation of his will and of our duty. You believe the fall and apostasy of man, as held forth in the holy Scriptures, and that it is only on account of Christ's obedience and sufferings, that any can be recovered to the favor and image of God. You hope you have been brought to a humble, penitent sense of your sins, and to a willingness to accept of Christ in all his offices, as he is offered to us in the gospel. You have been endeavoring, according to the apostle's direction, to examine yourself as to your fitness to attend the holy sacrament of the Lord's Supper. And you hope it is from a sense of duty and a sincere desire to obey the command of Christ, that you now offer yourself to join in communion with his church.—And you heartily resolve by the help of divine grace to walk in all things agreeably to the rules of the gospel.

This you solemnly profess and engage.

(*Vote of the Church being taken.*)

You are now a member in full communion with the church of Christ, purchased with the price of his blood. And you do seriously, solemnly, deliberately and forever, in the presence of God, angels and this assembly, give up yourself to God, the Father, Son and Holy Ghost, avouching the Lord Jehovah to be your God. You give up yourself to the Lord Jesus Christ, as unto your Prophet, Priest and King forever, promising by the help of his Spirit to walk in all the statutes and ordinances of the Lord blameless, answerable to the high and holy vocation wherewith you are called. You give up yourself (and your posterity) to this church; submitting unto the rule and discipline of it; putting yourself under the care and inspection of it; promising to receive counsels and reproofs with humility and thankfulness: And duly to attend the ordinances of the Lord herein to be administered.

This you promise by the help of divine grace.

We then the church of the Lord do joyfully and charitably receive you into our holy fellowship and communion as one whom we hope Christ has received. We promise to admit you to all the ordinances of the gospel in fellowship with us; to watch over you with a spirit of meekness, not for your halting but helping; to treat you with all that affection which our

sacred relation now calls for ; and continue our ardent prayers for you to the God of all grace, that you may be made to keep his solemn covenant, that the sure mercies of David may be your everlasting portion. Amen.

A form of Covenant adopted April 11th. 1793.

We profess our belief of the Christian religion. We unite ourselves together for the purpose of observing the precepts and honoring the institutions of the religion which we profess. We covenant and agree with each other to live together as a band of christian brethren ; to give and receive counsel and reproof with meekness and candor ; to submit with a christian temper to the discipline which the gospel authorises the church to administer, diligently to seek after the will of God, and carefully endeavor to obey all his commands.

D 2844221.5

2231 1